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Historical.

CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

[Continued from page 271.]

CANON XLIII.

OF A CONGREGATION IN ANY DIOCESE UNITING WITH ANY OTHER DIOCESE.

The first law on this subject, was canon eight, of 1795.

1795. Whereas a question may arise, whether a congregation within the diocese of any bishop, or within any State in which there is not any bishop settled, may unite themselves with the Church in any other diocese or State; it is hereby determined and declared that all such unions, shall be considered as irregular and void; and that every congregation of this Church shall be considered as belonging to the body of the Church of the diocese, or of the State, within the limits of which they dwell; or within which there is seated a Church to which they belong. And no clergyman having a parish or cure in more than one State, shall have a seat in the Convention of any State, other than that in which he resides.

This canon, like the sixth of 1795, owes its existence to a circumstance already related. It was the union of a Narraganset Church, within the limits of Rhode Island, with the Church in the neighboring diocese of Massachusetts.*

The next law in order, is Canon XXXVII, of 1808.

1808. Whereas a question may arise, whether a congregation within the diocese of any Bishop, or within any State or Diocese in which there is not yet any bishop settled, may unite themselves with the Church in

any other diocese or State; it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this Church, shall be considered as belonging to the body of the Church of the Diocese, or of the State, within the limits of which they dwell, or within which there is seated a Church, to which they belong. And no clergyman, having a parish or cure in more than one State or Diocese, shall have a seat in the Convention of any State or Diocese, other than that in which he resides.

The necessities of the western part of our country, occasioned a modification of this canon; or rather, restricted its general application, by canon 1st, of 1817, as follows:

1817. In the event of there being a Bishop consecrated for any State or States, westward of the Alleghany Mountains, it shall be lawful for the Episcopal congregations in Pennsylvania and Virginia, westward of the said mountains, or for those of either of the said States to place themselves, with the consent of the bishops of those States respectively, under the provisional superintendence of the Bishop the first referred to; the thirty-seventh canon, to the contrary notwithstanding. Further, it shall be lawful for such congregations in Pennsylvania, and for those in Virginia, the majority in each case concurring, to unite in convention with the Church, in any Western State or States. These provisions are to cease, whenever the consent for the continuance of them on the part of the Bishop of the Church in Pennsylvania or in Virginia, as the case may be, with the approbation of the General Convention, shall be withdrawn. In the case above referred to, the number of clergymen specified in the second canon, shall not be requisite.

The next law was the second canon of 1820.

1820. The principal object contemplated by the first canon, passed in General Convention, in 1817, having been accomplished by the election and consecration of a Bishop

for the diocese of Ohio, the said canon is hereby repealed.

The present law of the Church is, canon XLIII., of 1832.

Whereas a question may arise, whether a congregation within the diocese of any bishop, or within any diocese in which there is not yet any bishop settled, may unite themselves with the Church in any other Diocese, it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this Church shall be considered as belonging to the body of the Church or Diocese, within the limits of which they dwell, or within which there is seated, a Church to which they belong. And no Clergyman having a parish or cure in more than one diocese, shall have a seat in the Convention of any Diocese, other than that in which he resides.

CANON XLIV.

OF THE MODE OF PUBLISHING AUTHORIZED EDITIONS OF THE STANDARD BIBLE OF THIS CHURCH.

There was no legislation in the Church on this subject; until the year 1823. Many of the old Churches had been supplied before the Revolution, with beautiful copies of King James' edition of the Scriptures, sent as presents from England, and they still grace the desks of many of our Churches. This, as printed by Baskett, was in effect the standard edition, though no law of the Church here had declared it to be so. Attention was first called to the subject in 1817. At the General Convention of that year, the House of Clerical and Lay Delegates, proposed to the House of Bishops, that a standard copy of the Old and New Testaments should be designated. It was late in the spring, and the bishops deemed the subject one requiring very serious deliberation and attention; it was therefore postponed, with the intention that the bishops should bestow such attention, and report at the next General Convention.

A singular circumstance led to this proposition from the House of Clerical and Lay Delegates. This was the discovery that a large edition of the bible had been published in Connecticut, containing a corruption of Acts vi, 3, by perverting it to a sanction of Congregational Ordination. Instead of the words, 'whom *we* may appoint over this business,' which is an exact translation of the original; it was printed, 'whom *ye* may appoint over this business.' Copies of this edition had

* Vide ante—under canon ix. of this vol.

found their way into the hands of Episcopalians; for while the matter was under discussion, in the House of Clerical and Lay Delegates, a lay member took up a bible which was in the pew where he sat, to examine the passage, and found it to be one of the corrupt edition.*

At the Convention of 1820, the Bishops reported that the English editions of the Bible might be generally depended on as correct. Two editions by Eyre & Strahan, the one published in 1806, the other in 1812, were said to be the most perfect extant. A caution, however, was given against certain English copies, printed by unauthorized individuals, who evaded the law by a few notes in the lower margin, under the pretence of commentaries, which might easily be cut from the text in binding. Those were said to be very corrupt. As it respected American editions, they were generally as correct as could reasonably have been expected. The bishops, however, did not think their report was as full as was desirable, and therefore a committee of the two houses was appointed to take up the subject during the recess, and to adopt such measures as they might find suitable, 'for the establishment of a standard according to which all copies of the Scriptures, to be recommended to the use of the members of this Church, shall be printed.†

At the General Convention of 1823, this Committee reported that in their belief the editions of 1806 and 1812, by Eyre & Strahan, before alluded to, were the most perfect copies extant of the Scriptures in English; and recommended that the latter edition, the title page of which in some copies, bears the date of 1813, should be adopted as the standard edition for this Church. The Convention adopted it accordingly, and then passed canon two, of 1823.

1823. The Bishop of this Church, in any State or Diocese, or where there is no bishop, the Standing Committee, is authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the bible, by the standard edition, agreed upon by the General Convention. And a certificate of their having been so compared and corrected, shall be published with said book.

In 1832, this was reenacted *verbatim*, as canon XLIV.; and was accompanied, as the law of 1823 had been, by the following resolution.

The following resolution was ordered to accompany this canon:—

Resolved, By the Two Houses of Convention, That it be recommended to every future Convention, to appoint a joint Committee, to whom there may be communicated all errors, if any, in editions of the bible printed under the operation of a certain canon of this Convention; such errors to be notified on the Journal of the Convention, to which they may at any time be presented by the Joint Committee.

CANON XLV.

OF THE USE OF THE BOOK OF COMMON PRAYER.

The first canon on this subject, was the 10th of 1789, in these words:

* Bishop White's Memoirs, 229, 2d edition.

† Bishop White's Memoirs, pp. 45—6.

1789.

Every minister shall, before all sermons and lectures, use the book of common prayer, as the same shall be set forth and established by the authority of this or some future General Convention; and until such establishment of an uniform book of common prayer in this Church, every minister shall read the book of common prayer directed to be used by the Convention of the Church in the State in which he resides; and no other prayer shall be used, besides those contained in the said book.

Thus the law remained until 1808, the latter part of it, however, being in a little time entirely inoperative, inasmuch as the convention had established the present Book of Common Prayer.

In the revision of 1808, this canon was the thirty-fourth:

1808. Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

In 1832, this canon was re-enacted as the XLVth, in precisely the same words. In the interpretation of this canon, some of the clergy have understood it to be confined to the prayers used *before* a sermon or lecture, and have therefore felt themselves at liberty, after the sermon, to make an extempore prayer. Very few, however, it is believed, have so done. The letter of the canon would seem to justify such a proceeding, though it seems hardly in accordance with its spirit, as its purpose evidently was, on all occasions of public worship, to render obligatory the use of a prescript form of prayer. If the use of such a form be desirable, (and the Church has here declared that it is,) it is evidently as much so *after* the sermon, as *before*.

There is another practice, existing however in but a small degree, which appears to be directly contrary to this canon. Some of the clergy have felt themselves at liberty, even before the sermon, to use only such portions of the morning or evening service, as they pleased. Indeed in some instances among our missionaries, where the Church is but little known, and the prayer book not common; it seems impossible to perform the service precisely as the rubrics direct. But as 'established by the authority of the General Convention,' no clergyman has a right to violate the rubrics, for they also are established as part of the book. Might it not be well to provide a proper service by authority, to be used where the prayer book is not known?

CANON XLVI.

OF THE MODE OF PUBLISHING AUTHORIZED EDITIONS OF THE BOOK OF COMMON PRAYER, ETC.

In 1801, the first canon on this subject was made.

1801. The Bishop of this Church in any State, or, where there is no bishop, the Standing Committee are authorized to appoint from time to

time, some suitable person or persons to compare and correct all new editions of the Common Prayer book, book of offices, etc., by some standard book; and a certificate of their having been so compared and corrected, shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or, where there is no bishop, of the Standing Committee, to give public notice that such edition is not authorized by this Church. The Bishop of this Church in Pennsylvania, is hereby authorized to set forth an edition of the articles of religion, which, when published, shall be the standard copy. The octavo edition, of the Common Prayer-book, published in New-York, in 1793, by Hugh Gaine, and the quarto edition of the Book of Offices, &c., of the same year, published in the same place, are hereby established as standard books, with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or Standing Committee may appoint, for superintending any publication.

In the revision of 1808, it was put into this form, being the forty-third canon of that year.

1808. The Bishop of this Church, in any State or Diocese, or where there is no Bishop, the Standing Committee, are authorized to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the Common Prayer Book, Book of Offices, etc., by some standard book; and a certificate of their having been so compared and corrected, shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

The edition of the Articles of Religion, set forth by the Bishop of Pennsylvania, agreeably to the order of the General Convention of 1804, shall be the standard copy. The octavo edition of the Common Prayer Book, published in New-York, in 1793, by Hugh Gaine, and the quarto edition of the Book of Offices, etc., of the same year, published in the same place, are hereby established as standard books, with the exception of errors, evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or Standing Committee may appoint for superintending any publication.

In 1821, the only canon passed, was on this subject, as follows:

1821. The edition of the Book of Common Prayer to be chosen by the Committee, appointed by this Convention, and authenticated by their certificate, shall, after the publication thereof, be taken and received as the standard, with which all new editions are thereafter to be compared, for the purpose of correction, agreeably to the XLIII^d canon; and so much of the said canon as establishes another standard of the Book of Common Prayer, shall thereafter be, and remain repealed.

Next in order, comes canon forty-six, of 1832.

1832. **SECT. 1.** The Bishop of this Church in any Diocese, or, where there is no bishop, the Standing Committee are authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the Common Prayer Book, the Articles, Offices, and Metre Psalms and Hymns, by some standard book, and a certificate of their having been so compared and corrected shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or, where there is no bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

SECT. 2. The duodecimo edition of the Common Prayer Book, Articles, Offices, Metre Psalms and Hymns, published by the New-York Protestant Episcopal Press in 1832, is hereby established as the standard, with the exception of errors evidently typographical; the correction of which errors, is confided to such person or persons, as the Bishop or Standing Committee may appoint for superintending any publication.

The following resolutions were ordered to accompany this canon:—

Resolved, That the French translation of the Book of Common prayer, and the Articles of Religion, printed in New-York, by T. & J. Swords, in the year 1831, be, and the same hereby is, declared to be the Liturgy, which may be used by any minister of this Church, who may officiate in a congregation to whom the French language is familiar; and that the edition of the Book of Common Prayer, in the French language, printed in 1831, by the Messrs. T. & J. Swords, of New-York, be, and the same hereby is, established as the standard book, whereby all future editions of the Book of Common Prayer and Articles, in the French language, shall be compared and corrected.

Resolved, That the provisions of the forty-sixth of the Canons, passed by

this Convention, except as far as the said canon establishes standard books, shall be applied to the publication of all future editions of the Book of Common Prayer and Articles in the French language.

These canons call for no remark.

The following is the canon of 1835.

1835. **SECT. 1.** The Bishop of this Church in any Diocese, or where there is no Bishop, the Standing Committee thereof, shall appoint one or more presbyters of the diocese, who shall compare and correct all new editions of the Common Prayer-book, the Articles, Offices, and Metre Psalms and Hymns, by some Standard book; and a certificate of said editions, having been so compared and corrected, shall be published with the same. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

SECT. 2. The duodecimo edition of the Common Prayer-book, Articles, Offices, Metre Psalms and Hymns, published by the New-York Protestant Episcopal Press, in 1832, is hereby established as the standard, with the exception of errors, evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or Standing Committee may appoint for superintending any publication.

The last canon on the subject is the IX. of 1838:

1838. **SECT. 1.** The Bishop of this Church, in any Diocese, or where there is no Bishop, the Standing Committee thereof shall appoint one or more Presbyters of the Diocese, who shall compare and correct all new editions of the Common Prayer Book, the articles, offices, and metre psalms and hymns, by some standard book; and a certificate of said editions having been so compared and corrected, shall be published with the same. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

SECT. 2. Editions from the stereotype plates of the Prayer Book of the Female Episcopal Prayer Book Society, of Philadelphia, comprising the Common Prayer Book, the articles, offices, psalms in metre, selected from the psalms of David, and hymns, are hereby established as the standard: together

with the whole Book of Psalms in metre, in the duodecimo edition, published by the New York Episcopal Press of 1832: with the exception of errors evidently typographical: the correction of which errors is confided to such person or persons as the Bishop or Standing Committee may appoint for superintending any publication.

SECT. 3. The sixth canon of 1835 is hereby repealed.

The following resolutions were ordered to accompany the forty-sixth canon of 1832:

Resolved, That the French translation of the Book of Common Prayer, and the articles of religion, Printed in New York, by T. & J. Swords, in the year 1831, be, and the same is hereby declared to be the Liturgy, which may be used by any minister of this Church, who may officiate in a congregation to whom the French language is familiar; and that the edition of the Book of Common Prayer in the French language, printed in 1831 by the Messrs. T. & J. Swords, of New York, be, and the same hereby is established as the Standard Book, whereby all future editions of the Book of Common Prayer and Articles, in the French language, shall be compared and corrected.

Resolved, That the provisions of the forty-sixth of the canons passed by this Convention,* except as far as the said canon establishes Standard Books, shall be applied to the publication of all future editions of the Book of Common prayer and Articles in the French language.

CANON XLVII.

OF FORMS OF PRAYER OR THANKSGIVING FOR EXTRAORDINARY OCCASIONS.

The ninth canon of 1795, was the first relating to this subject.

1795. The Bishop of each Diocese or District may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his diocese or district, whose duty it shall be to use such forms in his Church, on such occasions. And the clergy in those States in which there is no Bishop, may use the forms of prayer or thanksgiving composed by the Bishop of any other State.

In 1808, this was re-enacted, verbatim.

1808. [In the words of the canon of 1795.]

The forty-seventh canon of 1832, which is at present the law of the Church, is in these words:

1832. The Bishop of each Diocese may compose forms of prayer or thanks-

* The above named provisions of the forty-sixth canon of 1832, are the same as those of the first section of the ninth canon of 1838.

giving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions. And the Clergy in those States or Dioceses, or other places within the bounds of this Church, in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any diocese. The Bishop in each diocese may also compose forms of prayer to be used before legislative and other public bodies.

One of the questions that may arise, under this canon, is this:—Can the Bishop when a service is set forth by the Church, in the book of Common Prayer, make any additions to that service? Thus, there is in the Prayer Book, a form of prayer and thanksgiving, directed to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority. Has the Bishop authority to compose any additional prayer to be used in that service? Is any case an extraordinary occasion, within the meaning of the canon, for which the Church has made provision? It may indeed be said that the thanks set forth in the special service, are for the fruits of the earth particularly, and that it seems fit to express our gratitude for other mercies also. Doubtless it is so, but the general thanksgiving of the morning service, is supposed to do that sufficiently, for it is directed to be used immediately before the special collect for the fruits of the earth, and the service is entitled 'a form, etc., for the fruits of the earth, and all the other blessings of his merciful providence.' The case of these other blessings it would therefore seem, is in the view of the Church, met by the general thanksgiving. Some of our Bishops have taken a different view of the subject, and set forth a form additional for thanksgiving day. The matter is of very little moment however, except as involving a principle. Uniformity of liturgical worship, in the public services of the house of God, is the motto of churchmen; and inasmuch as the Bishops are not likely, all to set forth the same form, this uniformity is lost. Wherever the Church has provided a service, we think it would be best not to deem the period appointed for its use an extraordinary occasion. The objection, sometimes made, that the Bishop, by his own act, alters the book of Common Prayer, in setting forth the form, is founded on a mistake. The Bishop has indeed no authority to *alter* the service, and he does not alter a word of it—he retains it all, but adds to it.

XLVIII.

OF A LIST OF THE MINISTERS OF THIS CHURCH.

On this subject, we have first to present canon XVI. of 1789.

1789. The Secretary of the General Convention shall keep a register of all the Clergy of this Church, whose names shall be delivered to him in the following manner:—that is to say—Every Bishop of this Church, or, where there is no Bishop, the Standing Committee of that Diocese or District, shall at the time of every General Convention, deliver, or cause to be delivered to

the Secretary, a list of the names of all the ministers of this Church in their proper diocese or district, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning, or, in regard to those who have not any cures or such stations, their place of residence only. And the said list shall from time to time, be published on the Journals of the General Convention.

And further, it is recommended to the several Bishops of this Church, and to the several Standing Committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of ministers among them, as, in their discretion, respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on by persons pretending to be authorized ministers of this Church.

This canon was changed by the forty-first of 1808, as follows:—

1808. The Secretary of the General Convention shall keep a register of all the Clergy of this Church whose names shall be delivered to him, in the following manner; *that is to say*,—Every Bishop of this Church, or, where there is no Bishop, the Standing Committee of the Diocese or District, shall, at the time of every General Convention, deliver, or cause to be delivered, to the Secretary, a list of the names of all the ministers of this Church in their proper Diocese or district, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning; or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall from time to time, be published on the Journals of the General Convention.

And further, it is recommended to the several Bishops of this Church, and to the several Standing Committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on by persons pretending to be authorized ministers of the Church.

The forty-eighth canon of 1832, which is now the law, is in these words:—

1832. SECT 1. The Secretary of the House of Clerical and Lay Deputies shall keep a register of all the Clergy of this Church, whose names shall be delivered to him, in the following

manner; *that is to say*—Every Bishop of this Church, or, where there is no Bishop, the Standing Committee of the Diocese, shall, at the time of every General Convention, deliver, or cause to be delivered, to the said Secretary, a list of the names of all the ministers of this Church in their proper Diocese, annexing the names of their respective cures or of their stations in any colleges or other seminaries of learning; or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the journals of the General Convention.

SECT. 2 And further, it is recommended to the several Bishops of this Church, and to the several Standing Committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on by persons pretending to be authorized ministers of the Church.

Practical Christianity.

THE VOICE OF PROVIDENCE A TEST OF SPIRITUALITY.

THERE is a voice in all dispensations of Providence; a call, a cry in every rod of God, in every chastising Providence; He therein makes a declaration of his name, holiness, and power, and this every wise man will endeavor to discern, and so comply with the call. "The voice of the Lord crieth unto the city; the man of wisdom shall see thy name: hear ye the rod and who hath appointed it." (Micah vi. 9.) Harken not to any who would give any other interpretation of present providential dispensations in the world, but that they are plain declarations of his displeasure against the sins of men. Is not his wrath in them revealed from heaven against the ungodliness of men, especially against such as detain the truth in unrighteousness, or the hypocritical professors of the Gospel? Doth He not also signally declare the uncertainty and instability of all earthly enjoyments from life itself to a shoe-latchet? The fingers that appeared writing the doom of Belshazzar, did it in characters and words that none could read and understand but Daniel: but the present call of God is made plain upon tables, that he may run who readeth it. If the heavens gather blackness with clouds, and thunder over us, and those that are journeying will not believe there is a storm a coming, they must bear the severity of it.

When calamities *public* or *private* take place, this is the time wherein we may have an especial trial, whether we be spiritually-minded or not. If grace be resident within us, it will exert itself in a diligent search into, and a holy watch over ourselves respecting those things against which the displeasure of God is declared. It is certainly our duty to search diligently that nothing be found in

us against which God's anger is manifested; no ground of hope respecting our spiritual condition, no sense of our sincerity in our duties, no visible difference between us and others in the world, should divert us from diligence in self-examination.

As we should in such a season take heed of negligence and security, so in compliance with the voice of Providence, there should be an humble resignation of ourselves and our concerns unto the will of God, sitting loose in our affections from all earthly enjoyments. This we neither do, nor can do, profess what we will, unless our thoughts are much exercised about the reasons of and motives unto it. Alas! how many at present do openly walk contrary to God herein! The ways, countenances, and discourses of men, give evidences hereunto; their love to present things, their contrivances for their increase and continuance, to advance and abound, midst the calls of God to the contrary. How can persons pretend to be *spiritually-minded*, the current of whose thoughts runs into direct contrariety to the will and dispensations of God? Here lies the ground of their self-deceit: they are professors of the Gospel, they judge themselves believers, they hope that they shall be saved, and have many evidences for it; but one negative evidence will render a hundred that are positive useless. "All things have I done," said the young man; "Yet one thing thou wantest," replied our Saviour; and the want of that one rendered his *all things* of no avail to him. Many things you have done, many things you do, many grounds of hope abide with you, and neither yourselves nor others do doubt of your condition; but are you spiritually minded? If this one thing be wanting, all the rest will not avail; and what grounds have you to judge that you are so, if your thoughts are directly contrary to the present calls of God? If at such a time when his judgments are in the world, or his voice in the city and kingdom; if when there are manifest tokens of his displeasure, we slight them, neglect his voice, put it wholly from ourselves, and continue our love to the world, and our desires after it as before; if the daily contrivance of our minds be not how to attain a constant resignation of ourselves and our all unto the will of God, which cannot be done without much thoughtfulness on the reasons of and motives to it, I cannot understand how we can judge ourselves to be spiritually-minded.

If any therefore say, that they would abound more in spiritual thoughts, only they know not what to fix them upon; I propose this in the first place, as that which will lead them to the due performance of present duties, self-examination, and holy resignation of persons, lives, families, all our enjoyments, unto the sovereign will and infinite wisdom of God.—*Dr. Owen.*

PARDON AND HOLINESS.

ALL the names, all the variety of felicities, bliss, and happiness, are accumulated on that man who has known this "change of the right hand of the Most High;" on whom this bright day of expiation and pardon has beamed. He easily looks down from on high on all the empty titles and false images of earthly happiness, and when he is bereaved of them all, yea, and beset on every side with what the world calls misfortunes and afflictions, ceases not to be happy. In sorrow he is joyful, in poverty rich, and in chains free: when he seems buried deep, so that not one ray of the sun can reach him, he is surrounded with radiant lustre; when overwhelmed with ignominy, he glo-

ries; and in death itself, he lives, he conquers, he triumphs. What can be heavy to that man who is eased of the intolerable burden of sin? How animated was that saying of Luther, "Smite, Lord, smite; for Thou hast absolved me from my sins." Whose anger should he fear who knows that God is propitious to him, that supreme King *whose wrath is indeed the messenger of death, but the light of whose countenance is life!* who gladdens all by the rays of his favor, and by one smile disperses the darkest cloud and calms the most turbulent tempest!

But we must now observe the complication of a two-fold good in constituting this felicity; for we have two things here connected, as conspiring to make the person spoken of blessed,—the free remission of sin, and the inward purification of the heart. This simplicity is a most excellent part of purity, opposed to all the wickedness and arts of deceit; and in common speech, that which is simple and has no foreign mixture, is called pure. Pardon presents us as just and innocent before our Judge, and that sanctity is not to be regarded as constituting any part of our justifying righteousness before God, not as only the condition of our sign of our felicity, but truly and properly a part of it. Purity is the accomplishment of our felicity, begun on earth, and to be consummated in heaven; that purity, I say, which is begun here, and shall there be consummated. But if any one think he can divide these two things which the hand of God has joined by so inseparable a bond, it is a vain dream. Nay, by attempting to separate these two parts of happiness, he will, in fact, only exclude himself from the whole. Jesus, our victorious Saviour, has snatched us from the jaws of eternal death; but to be delivered from the cruel tyranny and bonds of sin, and to be brought into the blessed liberty of the sons of God, was another essential part of our redemption; and if any one does not embrace this with equal alacrity and delight, as the other benefit, he is a wretched slave of the most mean and ignoble spirit, and being equally unworthy of both parts of this stupendous deliverance, he will justly forfeit and lose both. And this is the epidemical Antinomianism of the Christian world, because they who labor under it have nothing but the name of Christians; they gladly hear of the pardon of their sins, and the salvation of their souls, while they are averse to the doctrine of holiness and repentance. It is a disagreeable message, "a hard saying, and who can bear it?" But, oh! the incomparable charms of holiness, to be desired, not only for the sake of other benefits which come in its train, but especially for itself; so that he who is not transported with a most ardent love to it, is blind, and deserves to be a slave for ever, since he knows not how to use liberty when offered to him. Shall the Stoic say, "The servant of philosophy is truly free"? and shall we scruple to assert the same concerning pure religion and evangelical holiness, how this freedom from guile, that fair simplicity of which the Psalmist speaks, is deservedly reckoned among the chief endowments of a pure soul, and is here named instead of all the rest, as nothing is more like to that God who inspects the very heart, in nothing do we so much resemble Him, and therefore it is most agreeable to Him, because most like Him. He is the most simple of all beings, and is indeed truth itself, and therefore He desires truth in the inward parts, and hates a heart and a heart, as the Hebrew phrase is to express those that are double-hearted. And how much our blessed Redeemer esteems this simplicity, we

may learn from the earnestness with which He inculcates it upon his disciples, that they should be "simple as doves." We may also learn it from the honorable testimony He bears to the character of Nathaniel, when he pronounces him, "an Israelite indeed, in whom there is no guile," (John i. 47); and especially from his own perfect example, as it is said of Him, "He did no sin, neither was guile found in his mouth." (1 Pet. ii. 22).—*Archbishop Leighton.*

THY WILL BE DONE ON EARTH.

THERE is God's will of purpose, whereby he guides and governs all events whatsoever; so that there is not the most inconsiderable occurrence that happens, not the least flight of a sparrow, not the falling of a hair, not the motion of an atom in the air, or a dust or a sand on the earth, but, as it is effected by his power and providence, so it was determined by his will and counsel. But it is God's will of precept which we are to pray may be done, and that, not only by us, but by all men; for this will of God is the rule of our obedience, and according to it we ought to conform all our actions. And, because we are not sufficient of ourselves, so much as we think everything of ourselves, much less to perform all those various and weighty duties of holiness which God hath enjoined us in his word, therefore our Saviour hath taught us to beg of God grace and assistance to enable us to fulfil his will; giving us, not only commands of obedience, but promises for our relief and encouragement: instructing us, in a word, to crave supplies of grace from Him, who hath required duty from us.

"The law is spiritual; but we are carnal, and sold under sin;" and, in the best of men, "there is a law in their members, warring against the law of their minds;" that, when they would do good, evil is present with them: and therefore we have need to pray, that God would incline our hearts to his commandments, and then strengthen us to obey them; that as our will to good is the effect of his grace, so the effect of *our* wills may be the performance of *his* will.

Oh! think to what an excellency doth grace advance the soul even in this life, and make Christians as much above other men as other men are above beasts! Consider what a high honor and privilege it is, that you should be admitted to attend immediately upon the service of the King of kings: you are called to wait about his throne, his Throne of Grace, to which you have always free access to converse and commune with God, by maintaining fellowship with Him in the performance of holy duties which is a dignity so high, that human nature is capable but of one preferment more, and that is, of being removed from one throne to the other, from attending on the Throne of Grace to attend on the Throne of Glory. And then think, O soul—if it be possible to think, what neither eye hath seen, nor ear hath heard, neither hath it nor can it enter into the heart of man to conceive—think how transcendently blessed thy estate shall be, when the will of thy God, which was here thy duty, shall there be thy nature; when thy obligation to do it shall be turned into a happy necessity of doing it; when all thy thoughts and affections shall be centered in God for ever, and not the least motion of thy soul shall so much as twinkle or waver from the eternal contemplation and fruition of the Infinite Deity. And therefore, this our eternal happiness being wrapt up in doing the will of God, it highly concerns us to pray that it may be done; and to endeavor to do it on earth,

so as that at length we may attain to the perfection of doing it in heaven. When we consider the rebellions of our corrupt appetites and desires, and all those tumults and uproars they raise in our souls against the holy and perfect will of God; the perverse disputings of our reason against his authority, and those strong propensities that are in us towards that which is displeasing to Him and destructive to ourselves; we shall find abundant need with our greatest fervency to pray, "Thy will," and not our own, "be done."—*Bishop Hopkins.*

Education.

[For the Church Record.]

REMARKS ON POPULAR EDUCATION.

NUMBER XV.

THUS far, in these remarks, I think it has been proved:—I. That our whole system of popular education, from the primary school to the university, and in all the forms by which we are endeavoring to reach the public mind, whether by the press or by oral communication,—that this whole system excludes the Christian religion as a specific and distinct element, and is essentially infidel in its character and tendency: And II. That the opinion is a common one, and almost universal, that virtue and sound morality must be the basis of our free institutions; and that this virtue and morality can be promoted by the diffusion of knowledge—the education of the intellect alone, unaided by Christianity: And III. That this opinion is a great solecism and contains a most dangerous fallacy, and shown to be so—1st, from the nature of man; 2d, from the history of civilization; and, 3d, from statistical observations, which show an increase of immorality and crime with the increase of education, where the Christian religion is not made the basis of it.

The Causes and Remedy of this defective system of public education present themselves next in order for our consideration. But I have a few miscellaneous remarks to offer, which may as well be presented here, before proceeding to those topics, which the natural order of discussion requires.

I. It has long been disputed among philosophers and philanthropists, whether education did or did not exert a salutary influence upon the public morals and lessen the amount of crime. And the different conclusions at which they have arrived upon this subject, appear to me to be the result of a partial and inadequate view of the subject. Some of these writers when they speak of education, include in that term, the instruction and discipline of the entire man,—*religious*, as well as intellectual; others mean to include in it, only the communication of knowledge and mental developement; of course they will come to different conclusions, where the premises, though the same in terms, are not equally significant in meaning. Others, again, err in their results in consequence of confining their observations to a too limited section of territory or to a limited point of time. Thus Mr. Livingston, who contends for the wholesome moral effects of mere literary attainments, points to the schools in *Boston*, as a demonstration of his views, and says:—"Such success has attended the schools at Boston, that though they have been in operation more than ten years, and on an average more than three thousand have been educated at them every year, not one of those educated there has been ever committed for a crime."

Now Mr. Livingston does not tell us what was the amount of religious instruction in those schools at the time those statistics were obtained, nor does he tell us of the various other channels through which religious influence reached the minds of those children and produced such a happy moral influence. Lord Brougham contends that the most happy moral results are to be expected from the diffusion of knowledge; and points to Prussia as a confirmation of his views. But Prussia, as we have seen, owes the blessed and glorious results of her educational system upon the people, to the ever-present influence of the Christian religion. Dr. Leiber also, asserts the moral and corrective power of education, and points in attestation of his views to Prussia and Scotland,* while Tocqueville and Julius deny it, and point for confirmation of their views to England and Connecticut. But if the views presented in these essays are correct, is not the conclusion of the whole matter simply this:—that education, when it embraces adequate religious culture, does give, with the increase of civilization, a healthy moral tone to public sentiment, and greatly diminishes the amount of crime; and that education, when it does not include the careful cultivation of the moral nature of the individuals by the instrumentality of Christian truth, does not promote the moral well being of society, but rather increases vice and augments the calendar of crime.

Knowledge then, in itself, has no moral power—it does not of itself, possess a moral denomination—it is neither good nor bad; it is simply an instrument, of surprising energy indeed, which the evil and the good alike may use for the accomplishment of their own particular purposes of virtue or of vice. To answer the question, therefore, whether we are benefitting society by the diffusion of knowledge, we have only to consider, whether there goes forth with it a sufficient moral power to save it from being appropriated as an instrument of evil; and if education be not deeply imbued with the spirit of the Christian religion, I believe it to be, instead of a blessing, a most dreadful curse.

To pour the light of knowledge into a man's mind, without at the same time accompanying it with that light which lighteth every man that cometh into the world, is only to give light for the powers of darkness to work in man with more energy and effect. It enables the wicked to see more clearly, to devise with more terrible accuracy, and to execute with more dreadful fidelity, their schemes of sin, while, at the same time, it enables them to elude the hand of retributive justice. Knowledge to the wicked is like a dark lantern in the hands of the robber—it enables them, unperceived and unsuspected, to find access to the sanctuary of humanity and pillage it of whatsoever is lovely and of good report.

We have been making extraordinary efforts of late to multiply and extend the facilities of education; and at the same time, as we have shown, been most sedulously employed in expelling the Christian religion as an element of instruction. If we go on at this rate, we shall soon find it necessary to build a penitentiary for every school-house, or else the whole body politic will become so corrupt, that no specific appropriation of penitentiary accommodations will be necessary—the whole country will be one great den of robbers, and not altogether unlike the court of Pandemonium,

* Dr. L., it should be remarked, often includes religion as an element of education.

where deepest depravity and highest intellectual gifts meet in most baleful union.

II. The inconsistency, or the ignorance, that characterises the people and their political representatives on this subject of religion in connection with popular education, is not a little remarkable. The Prussian school system, the religious character of which was considered in my last number, has been the subject of examination and superlative eulogy by all who have learned anything of its results, and the subject of inquiry and approval by the Legislative authorities of the several States.

M. Cousin's Report on the state of public instruction in Prussia, has been translated and widely circulated; and Professor Stowe's Report, which was made to the General Assembly of Ohio, in December, 1837—we are informed in the advertisement to the edition now before me, "was printed by the Legislature, and copies sent to every school district in the State. The Legislature of Pennsylvania also published it, both in English and German, and distributed it throughout that State. It was again printed, by the Legislature of Massachusetts, and it has also been published in Michigan, New-York, and several other States. Notwithstanding this extensive supply, the demand for it still continues.

This Report of Professor Stowe, which has received such distinguished consideration from several legislative bodies of this Union, is the one from which I extracted, in my last number, the evidence of the deeply religious spirit that pervades the whole system of public instruction in Prussia; and it also as distinctly traces the whole of the beneficial results of it to the same source. What then shall we say of the inconsistency, or the ignorance, whichever it is, evinced in another act of the same bodies by which they undertake to expel the Christian religion from our systems of popular education!

We have made great efforts to ascertain the causes of such glorious results as have attended the Prussian school system; we have diligently analyzed the system to ascertain what was the peculiar element of such active energy as to produce such remarkable effects, and have found it to be the Religion of the Gospel—but instead of adopting it, with most unpardonable folly,—we eject it from our plans, and still fondly hope for equally favorable results. After laborious effort to gather the fruit of these wonderful toils, we throw away the kernel, and make a pompous and childish display of the shell.

C. D. J.

ERRATA.—In No. 14, giving Dr. Julius's testimony with respect to the decrease of crime in Prussia, instead of "In 1829, it was 1 to 16,924," read—"In 1829 it was 1 to 21,524."

In the last line but one, for "musical" read "universal."

Ecclesiastical Intelligence.

CONNECTICUT.

At a special ordination, held by the Rt. Rev. Bishop Brownell, in Christ Church, Hartford, on the 12th inst., William F. Morgan, A. B., a graduate of the General Theological Seminary, was admitted to the Holy Order of Deacons. Divine service was performed by the Rev. Dr. Jarvis, and the sermon was delivered by the Rev. Mr. Burgess, by whom the candidate was presented.—*Practical Ch. and Ch. Chronicle.*

On Sunday, the 16th inst., the Bishop held confirmations in the parishes of Waterbury and Water-

town. In the former Parish, 26 candidates received the imposition of hands, and in the latter, eleven.—*Id.*

NEW-YORK.

EPISCOPAL ACTS OF THE BISHOP OF THIS DIOCESE.

City of Troy. Fourth Sunday after Easter, May 9, in the morning, confirmed 35 in St. John's Church.
Rensselaer County. Same day, afternoon, confirmed 23 in Trinity Church, Lansingburgh.
Tuesday, May 11, confirmed one in the Chapel of St. Mark's Church, Hoosick Falls.

BISHOP UNDERDONK'S APPOINTMENTS FOR VISITATION.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, Otsego county. Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, Schenectady.

Trinity Sunday, June 6, A. M. Trinity Church, Albany; 4 P. M. St. Luke's Chapel, West Troy, Albany county. 7, Lansingburgh, Rensselaer county, Institution. 8, Somers, Westchester county, laying corner-stone of church. St. Barnabas the Apostle, Friday June 11, Astoria Female Institute, Astoria, Queens county. 12, do.

First Sunday after Trinity, June 13, St. James' Church, New-York.

Second Sunday after Trinity, June 20, Williamsburgh, Kings county. Institution A. M., Confirmation P. M.

Monday, June 28, Morrisania, Westchester county. Consecration. St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Friday, July 23, Cold Spring, Putnam county.

Seventh Sunday after Trinity, and St. James the Apostle, July 25, Fishkill Landing, Dutchess county, Ordination A. M., Confirmation P. M. 26, do. Institution.

Wednesday, 28, Goshen, Orange county, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, Ulster county, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, Columbia county.

Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Christ Church, Poughkeepsie, Dutchess county. 11, Pleasant Valley. 12, Lithgow. Saturday, 14, Pawlings.

Tenth Sunday after Trinity, August 15, Patterson, Putnam county, Ordination A. M., Confirmation P. M. Tuesday, 17, North Salem, Westchester county. 18, Somers. 19, Bedford. Saturday, 21, Whiteplains.

Eleventh Sunday after Trinity, August 22, A. M., Rye; 4 P. M., Mamaroneck. 23, New Rochelle. St. Bartholomew the Apostle, August 24, Eastchester. 25, Westchester. 26, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

The Rev. Messrs. C. Clapp and S. M. Haskins have removed to Williamsburgh, Kings county, L. I., and wish all communications intended for them addressed to that place.—*Id.*

The Rev. A. C. Treadway, intending to leave Natchez, Mi., in a few weeks, requests all letters and papers intended for him to be sent to Oswego, N. Y.—*Id.*

WESTERN NEW-YORK.

BISHOP DE LANCEY'S VISITATION.—Bishop De Lancey visited St. Luke's Church, Brockport, on Tuesday, May 11th. In the morning, prayers were read by the Rev. Mr. Van Zandt of Grace Church, Rochester, and the preface in the confirmation office by the Rev. Mr. Chipman, the missionary of the station. The Bishop preached and confirmed six persons; subsequently, one in private—in all, seven. In the afternoon the Rev. Mr. Van Zandt read prayers and preached, and the Bishop baptized the child of the missionary.

Thursday, the 13th, the Bishop visited St. John's Church, Medina. Morning prayer was read by the Rev. Mr. Stokes, the missionary at Harpersville, assisted by the Rev. Mr. Douglass, the missionary at Medina, who read the lessons. The Bishop preached and confirmed seventeen persons.

In the afternoon, prayers were read by the Rev. Mr. Cressey, of Christ Church, Lockport. The children of the parish were catechized by the missionary, and the sermon preached by the Bishop.

On Friday, the 14th, the Bishop visited St. Luke's Church, Royalton Centre. The Rev. Mr. Douglass read prayers, the Bishop preached and confirmed five. The preface in the confirmation office was read by the Rev. Mr. Cressey.

On Sunday, the 16th, the Bishop was at Lockport. In the morning he preached and confirmed twenty-three persons in Christ Church. The Rev. Mr. Douglass read prayers, and the rector read the preface in the confirmation office.

In the afternoon, the Bishop confirmed eleven persons in Grace Church: two in private, who were sick. Prayers were read, and the sermon was preached by the Rev. Mr. Douglass. The Rev. Mr. Dennison, the rector, read the preface in the confirmation office.

The Bishop also preached in the evening in Grace Church. Prayers were read by the Rev. Mr. Douglass.—*Gosp. Messenger.*

NEW-JERSEY.

On Monday, 17th inst., in Trinity Church, Moorestown, Bishop Doane confirmed five persons, and admitted the Rev. Andrew Bell Patterson, Deacon, Rector elect, to the Holy Order of Priests. Morning prayer was read by the Rev. Messrs. Lathrop and Wiltberger: the candidate was presented by the Rev. Mr. Burroughs, and the Bishop preached the sermon, and administered the Holy Communion, assisted by the Rev. Mr. Morehouse.—*Banner of the Cross.*

PENNSYLVANIA.

PENNSYLVANIA CONVENTION.—The 57th Convention of the Protestant Episcopal Church, was organized in St. Stephen's Church, in the borough of Harrisburg, on Tuesday last, at six o'clock P. M.

The Bishop of the Diocese having directed the names of the clergy entitled to seats to be called, thirty-five answered thereto, and a large proportion of the parishes in the Diocese was represented by lay-deputies. The rector of the parish of St. Stephen's, the Rev. Mr. Kelly, with a laudable desire to promote the spiritual interests of his people, has availed himself of the presence of his clerical brethren, and appointed services in which they may testify among them "the grace of God," and implore on their behalf the blessings of salvation. The Rev. Mr. Mitchell, and the Rev. Mr. Hosmer, officiated on Sunday last, the Rev. Mr. Kelly administering the sacrament of baptism to an adult during the morning service. On Monday evening, the Rev. Mr. Lightner delivered an impressive discourse on the solemnities of death. On Tuesday morning, at 7 o'clock, the Rev. Mr. Bowman, of Lancaster, preached an interesting sermon on the defection of Peter. At 10 o'clock the Bishop delivered an effective discourse on the Christian ministry, its order and its duties; after which, the following deacons were admitted to the order of Priesthood. Rev. Messrs. Breck, Burton, Lightner, and Hosmer. The candidates were presented by the Rev. Mr. Buchanan, and the Rev. C. V. Kelly, Bowman, Hall and Mitchell, united with the Bishop in the laying on of hands. At 8 in the evening, the people again assembled for worship, when the Rev. Mr. Coleman preached a truly practical and profitable discourse from the vii. Matt. 13, 14, "Enter ye in at," etc. On Wednesday morning, at half past 7 o'clock, the Rev.

P. H. Greenleaf, of Carlisle, took the prayer, and the Rev. Dr. Boyd preached. At 10, d. v., Rev. Mr. Clemson will preach the Convention Sermon; in the evening there is to be a public meeting in favor of the Advancement Society. To-morrow, two sermons and confirmation, and so on during the sittings of the Convention. May God's blessing attend the ministration of his word, that it may be as bread cast upon the waters, that shall be found after many days.—*Ep. Rec.*

VIRGINIA.

VIRGINIA CONVENTION.—The Annual Convention of the Church in this Diocese met in this place on Wednesday last, and still remains in session. There are present both the Bishops, and a large number of clerical and lay delegates, with many ministers from other dioceses, and visitors from Virginia and Maryland. The Convention was opened with the morning prayer by the Rev. J. P. McGuire, and a sermon by the Rev. Mr. Woodbridge, from 2 Tim. 1 ch., 6th and 7th verses. The object of the preacher was to illustrate the importance of an elevated tone of personal piety to the full influence and success of the Christian ministry. May the views which were so ably, and impressively, and earnestly enforced, become the means, under the divine blessing, of leading all our ministers with renewed and untiring efforts to cultivate "the spirit of power, and of love, and of a sound mind!"—*Southern Churchman.*

NORTH CAROLINA.

NORTH CAROLINA CONVENTION.—The Annual Convention of the Protestant Episcopal Church of the Diocese of North Carolina, opened at St. James' Church, in this town, on Wednesday last. The Bishop of the Diocese was present, as were nineteen of the clergy of the same; being the whole number but three. The Rev. Dr. May, of Philadelphia, and the Rev. Mr. Lyman, of the diocese of Maryland, were also present as visitors. The lay delegation was small. Mr. E. J. Hale, of Fayetteville, was chosen Secretary of the body. The Convention Sermon was preached on Wednesday morning, by the Rev. Mr. Singletary, of Washington, N. C., and services were had in the forenoon and evening of each day. On Saturday night, the Bishop administered to twenty-six persons—four of whom were colored—the impressive rite of confirmation.

On Sunday, the Rev. Messrs. Backhouse, Geer, and Cheshire, were admitted to the order of Priests, and Mr. C. B. Walker to the order of Deacons. A sermon on behalf of the Missionary cause of the diocese was preached on Sunday night by the Rev. Mr. Curtis. The closing session of the Convention was held at 6 o'clock on Monday morning; it then adjourned to meet again at Oxford, in May, 1842.

The following named gentlemen were elected delegates to the General Episcopal Convention of the United States, to meet in the city of New York. The Rev. Messrs. Mason, Singletary, Buxton, and Johnson, of the clergy, and Messrs. Judge Ruffin, Geo. E. Spruill, Wm. C. Lord, and Josiah Collins, of the laity.

The whole proceedings were conducted in the utmost harmony, and good fellowship—presaging results of the most beneficial character to the interests of the diocese.—*Wilmington Gaz.*

OHIO.

The Bishop preached Piqua on Tuesday afternoon, April 27th. Divine service preparatory to his

sit the next day, was performed that night, by the minister of Trinity Church, Troy. Wednesday morning, divine service was performed by the Rev. Mr. Okill, during which the rector's child was by baptism received into membership with Christ by the Bishop. The Bishop then received from Mr. Guion, the rector, eleven candidates for confirmation, and addressed them with all the tenderness and affection of a most loving father, and yet with all the solemnity and earnestness of an ambassador for Christ. The twelfth candidate for confirmation, was not. She had been suddenly called, only two days before, to enter the Church triumphant in heaven. After confirmation, the Bishop entered the pulpit, and kept a crowded congregation in breathless silence for nearly one hour. His sermon was the most perfect specimen of gospel preaching I ever heard. In the evening, the church was filled to overflowing. The Bishop was so seriously indisposed as to be unable to leave his room, and the word was preached by Mr. Okill. On Friday evening, the Bishop had so far regained his health, as to be able to proceed in the packet, to fill his appointment in Dayton on the following Sunday. He has our prayers that God would grant him in health and prosperity long to live, and finally, after this life, to obtain everlasting joy and felicity, through Jesus Christ our Lord.—*Western Epis. Obs.*

Literary.

[For the Church Record.]
OLD ENGLISH LITERATURE.

NUMBER XVI.

DR. EACHARD.

[CONCLUDED.]

The miserable false taste, which is so great a blot upon much of the second and third rate literature of the seventeenth century, affected, to a considerable extent, the pulpit. With the higher class of divines, it assumed the shape of a scholastic pedantry, which, however great an interruption on their pages to readers of the present day, is yet redeemed, as in the case of Donne and Taylor, by the real strength and sincerity of purpose that lay beneath. There are some hard nuts to crack in the study, even of these, but the laborious student is rewarded by the discovery of sweet and hidden stores of meat at last. When we come to the inferior clergy, of low attainments in Literature, and of less genuine ability, the case is altered; the pedantry assumes a grosser form—it is the pedantry of ignorance, compelled to travel a dull round of common-place, and seek its material from sources within its reach. Logical arguments or divine philosophy employed in exhibiting the ways of God to man, from a narrow genius or imperfect education, they had not at command, so they adopted the readiest mode of preaching, followed such bad models as they could copy, made ready furnished texts and homely illustration supply the want of original invention, and finding a laity to listen to them, more ignorant than themselves, instituted a perverse style of pulpit exhortation, which, under the encouragement of similar circumstances, exists to this day. Eachard wrote, and endeavored to show that there was not the indissoluble connection between ignorance and piety that the pretensions of these preachers seemed to presuppose. Much of what he made war against, was only a fashion of the day, even then passing away; but the principle of his remarks is sound at

present as ever. An ignorant, or naturally incompetent clergyman, in some form or other, will have a low standard of preaching, and introduce his feebleness into the pulpit. There is but one way the evil can be remedied—by sound education—and but one way a sound education (including not merely book learning, but the proper qualifications of a gentleman and Christian,) can be secured by an enlightened and resolute laity, who *ought* to be qualified, and speak in the matter.

We shall briefly glance at a few of the evils of preaching in Eachard's day.

"Amongst the first things that seem to be useless, may be reckoned the high tossing and swaggering preaching; either mountingly eloquent, or profoundly learned. For there be a sort of divines, who if they do but happen of an unlucky hard word all the week, they think themselves not careful of their flock, if they lay it not up till Sunday, and bestow it amongst them in their next preachment. Or, if they light upon some difficult and obscure notion, which their curiosity inclines them to be better acquainted with, how useless soever, nothing so frequent as for them, for a month or two months together, to tear and tumble this doctrine, and the poor people, once a week, shall come to gaze upon them by the hour, until they preach themselves, as they think, into a right understanding."

Opposite to the learned, who kept out of sight of their audience, were the familiar, who thought nothing could be too homely for an illustration, a class of very practical expounders, still in request with hearers of inquisitive, unfurnished minds. This kind of preaching, however it may strengthen the zeal of the illiterate, is very apt to make the intelligent of the audience laugh at the absurdity, who again are rebuked for their incredulity of the preacher's unction, and end by confounding the religion and ignorance of their persecutors. We have heard preachers who might have sat for the following picture. For the credit of the Church be it said, we have heard none so *low* within her walls.

"And as some are very high and learned in their attempts; so others there be who are of somewhat too mean and dirty imaginations. Such was he, who goes by the name of parson Slip-stocking; who, preaching about the grace and assistance of God, and that of ourselves, we are able to do nothing: advised his beloved to take him in this plain similitude. A father calls his child to him, saying, child, pull off this stocking. The child, mightily joyful that it should pull off father's stocking, takes hold of the stocking, and tugs, and pulls, and sweats, but to no purpose: for stocking stirs not, for it is but a child that pulls. Then the father bids the child to rest a little, and try again; so then the child sets on again, tugs again, and pulls again, and sweats again, but no stocking comes; for child is but child still. Then, at last, the father taking pity upon his child, puts his hand behind and slips down the stocking, and off comes the stocking. Then how does the child rejoice? for child hath pulled off father's stocking. Alas, poor child! it was not child's strength, it was not child's sweating that got off the stocking, but it was the father's hand behind that slipped down the stocking."

The division of texts was one of the graces of the old preaching. It

Could distinguish and divide

A hair 'twixt south and south west side.

"In the next place, he comes to divide the text. Now off come the gloves, and the hands being well

chafed, he shrinks up his shoulders, and stretches forth himself as if he were going to cleave a bullock's head, or rive the body of an oak. But we must observe, that there is a great difference of texts. For all texts come not asunder alike: for sometimes the words naturally fall asunder; sometimes they drop asunder; sometimes they melt; sometimes they untwist; and there are some words so willing to be parted, that they divide themselves, to the great ease and rejoicing of the minister. But if they will not easily come in pieces, then he falls to hacking and newing, as if he would make all fly into shivers. The truth of it is, I have known now and then some knotty texts that have been divided seven or eight times over, before they could make them split handsomely, according to their mind. For a short text, that certainly was the greatest break that ever was; which was occasioned from those words of St. Luke: *Weep not for me, weep for yourselves*, or as some read it, but weep for yourselves. It is a plain case, sir, here are but eight words, and the business was so cunningly ordered, that there sprung out eight parts. *Here are says the Doctor, eight words, and eight parts.* 1. Weep not. 2. But weep. 3. Weep not, but weep. 4. Weep for me. 5. For yourselves. 6. For me, for yourselves. 7. Weep not for me. 8. But weep for yourselves. That is to say: North, North and by East, North North East, North East and by North, North East, North East and by East, East North East, East and by North, East." Eachard afterwards sets this off with an allusion to a Popish sermon, where the preacher separates each letter. "As suppose, sir, you are to give an exhortation to repentance, upon that of St. Matthew; repent ye, for the kingdom of heaven is at hand. You must observe, that repent is a rich word, wherein every letter exhorts us to our duty: repent, R. readily; repent, E. earnestly; repent, P. presently; repent, E. effectually; repent, N. naturally; repent, T. thoroughly. Again, repent roaringly, eagerly, plentifully, heavily, (because of *h*.) notably, terribly: and, why not repent rarely, evenly, prettily, elegantly, neatly, rightly? And, also, why not A. apple-pasty; B. baked it; C. cut it; D. divided it; E. eat it; F. fought for it; G. got it," etc.?

But we have quoted enough of this matter, which we might willingly spare, had we not to endure the worst defects it was once written to cure. As food for antiquarian inquiry, if for no other reason, the extracts we have given are curious; parallel passages in the sermons of the Puritans and others might be given, but the task of transcribing them would not be an agreeable one. Better to be partly amused with Eachard's wit, than look upon the sad, naked realities.

Of the poverty of the clergy, Eachard has written in a light strain, but his wit tells many wholesome truths. It is possible, it seems, for a clergyman to starve under a church establishment, though he is troubled beside with the anxieties of looking after the tenth pig. Under a voluntary system, the thing, we are inclined to believe, is not uncommon. Certainly, in many country parishes, if the pittance drawn from wealthy farmers and others, just saves the body from death, the course by which it must be obtained, starves the spirit. The facts on this subject that might be furnished by so called respectable parishes, would be strange things. But our present business is with Eachard, whom we recommend to the reader again by this farewell passage of his witty style. We trust all laymen, accountable for such things, will heed the moral.

"For where the minister is pinched, as to the tolerable conveniences of this life, the chief of his care and time must be spent not in an impertinent considering what texts of Scripture will be most useful for his parish, what instructions most seasonable, and what authors best to be consulted: But the chief of his thoughts, and his main business, must be to study how to live that week? where he shall have bread for his family? Whose sow hath lately pigged? Whence will come the next rejoicing goose, or the next cheerful basket of apples? How far to lammas or offerings? When shall we have another christening and cakes, and who is likely to marry or die? These are very reasonable considerations, and worthy of a man's thoughts. For a family cannot be maintained by texts and contexts: And the child that lies crying in the cradle, will not be satisfied without a little milk, and perhaps sugar, though there be a small German system in the house.

But suppose he does get into a little hole over the oven, with a lock to it, called his study, towards the latter end of the week (for you must know, sir, there are very few texts of Scripture that can be divided, at soonest, before Friday night; and some there be that will never be divided, but upon Sunday morning, and that not very early, but either a little before they go, or are going to Church,) I say, suppose the gentleman gets thus into his study: one may very near guess, what is his first thought when he comes there, *viz.*, that the last kilderkin of drink is near departed; and that he has but one single groat in the house, and there is judgment and execution ready to come out against it for milk and eggs. Now, sir, can any man think that one thus racked, and tortured can be seriously intent half an hour to contrive any thing that might be of real advantage to his people? Besides, perhaps that week he has met with some dismal crosses, and undoing misfortunes. There was a scurvy conditioned mole that broke into his pasture, and ploughed up the best part of his glebe; and a little after that, came a couple of spiteful, ill-flavored cows: and trampled down the little remaining grass: Another day, having but four chickens, sweep comes the kite, and carries away the fattest and hopefulest of the brood. Then, after all this, came the jackdaws and starlings (idle birds that they are!) and they scattered and carried away from his thin thatched house, forty or fifty of the best straws. And, to make him completely unhappy, after all these afflictions, another day, that he had a pair of breeches on, coming over a perverse stile, he suffered very much in carelessly lifting over his leg. Now, what parish can be so inconsiderate and unreasonable, as to look for any thing from one, whose fancy is thus checked, and whose understanding is thus ruffled and disordered. They may as soon expect comfort and consolation from him that lies racked with the gout and stone, as from a divine thus broken and shattered in his fortunes.

We see this plain, say they, in the whore of Babylon: To what a degree of luxury and intemperance (besides a great deal of false doctrine) have riches and honor raised up that strumpet: How does she strut it, and swagger it over all the world, terrifying princes, and despising kings and emperors? The clergy, if ever we would expect any edification from them, ought to be dieted and kept low, to be meek and humble, quiet, and stand in need of a pot of milk from their next neighbor, and always be very loth to ask for their very right, for fear of making any disturbance in the parish,

or seeming to understand, or have any respect for this vile and outward world. Under the law indeed, in those old times of darkness and eating, the priests had their first and second dishes, their milk and honey, their manna and quails, their outward also and inward vestments; but now under the gospel, and in times of light and fasting, a much more sparing diet is fitter, and a single coat, though it be never so ancient and thin, is fully sufficient. We must now look, say they, (if we would be better for them) for a hardy and laboring clergy, that is mortified to a horse, and all such pampering vanities, and that can foot it five or six miles in the dirt, and preach until star-light for as many shillings; as also a sober and temperate clergy, that will not eat so much as the laity, but that the least pig, and the least sheaf, and the least of every thing, may satisfy their spiritualships. And besides; a money-renouncing clergy, that can abstain from seeing a penny a month together, unless it be when the collectors, and visitations come, these are all gospel dispensations, and great instances of patience, contentedness, and resignation of affections; to all the emptinesses and foibles of this life.

But, cannot a clergyman choose rather to lie upon feathers than a hurdle, but he must be idle, soft and effeminate? May he not desire wholesome food, and fresh drink, unless he be a cheat, a hypocrite and an impostor? and must he needs be void of all grace, though he has a shilling in his purse after the rates be crossed? and full of pride and vanity, though his house stands not upon crutches, and though his chimney is to be seen a foot above the thatch? Oh! how prettily and temperately may half a score children be maintained with almost twenty pounds per annum! What a handsome shift a poor ingenious and frugal divine will make, to take it by turns, and wear a cassock one year, and a pair of breeches another? What a becoming thing it is, for him that serves at the altar, to fill the dung-cart in dry weather, and to heat the oven, and pull hemp in wet? And what a pleasant sight it is, to see the man of God fetching up his single melancholy cow, from a small rib of land that is scarce to be found without a guide! Or to be seated on a soft and well grinded pouch of meal? Or to be planted on a panier a pair of geese, or turkeys, bobbing out their heads from under his canonical coat, as you cannot but remember the man, sir, that was thus accomplished? Or to find him roving about the yards, or keeping his chamber close, because the duck lately miscarried of an egg, or that the never-failing hen has unhappily forsaken her wonted nest?

CARLYLE'S HEROES AND HERO WORSHIP.

This is an ambitious book: it could have been produced only by high aspiration. It is not always a natural vein of reflection into which the author falls; but a rapid and strong current of fancies and conceits that hurry him along. These lectures, originally delivered as extempore addresses, bear all the marks of what would be termed carelessness and crudity in any one else but Carlyle. As they have been delivered almost a year since, we suppose they are as finished as he can now make them. The rough jangle of the composition, the heterogeneous medley of incongruous thoughts, vigorous axioms, acute criticism, and fantastic imagery; the mixture of Scotchisms and Germanisms, mark it as Carlyle's own.

It is a matter of wonder to us, that a writer and thinker like Carlyle, so abrupt, so harsh, so inverted, should attempt lecturing; the very foundation

and absolute essential of which, is a clear and connected flow of thought and language. Fluency is the lowest talent of either writer or speaker, and clearness, is inseparable from the character of either. But here is a modern Lycophron delighting, in dark expressions, whose inspiration is derived from obscurity. Here is a philosopher, who, instead of a torch, uses a dark lantern; an intellectual watchman, never patrolling by day. Here is a thinker, pretending to great sagacity, (and, occasionally, displaying it) who still, for the most part, wraps up simplicity of thought in novel expressions and confounds the wisdom of plain men; a discoverer, of new names instead of new things; a moralist, trite and tiresome, where he appears shrewd and searching; latterly, a paradoxical, yea, common-place critic; a writer of English, so ill-joined and wretchedly assorted, as to give real pain to a judicious reader; for his cramped style cramps the mind; his endless repetitions vex and tire. To read Carlyle, ever since the publication of Sartar Resartus, is like riding over a corduroy road: here you go down into a deep rut, there you are mounted on a high ridge. The whole operation is a torture—a complete martyrdom of time and sense.

The causes of Carlyle's altered style—namely, from his first pure manner, to his present piebald composition, are either from the confusion or chaos of his thoughts, from his German studies, or from affectation—we believe all three have concurred in forming his present manner of writing.

But we must conclude these general observations, and endeavor to convey to the reader some idea of the book itself. The leading notion of these Lectures is an old truth of great value. It is that there is instinct in the human mind, a natural veneration for the Good, the Great, and the Beautiful. In man above all other things on Earth, and in Deity, above man far, we find the object of our worship, our reverence. This idea of reverence is a noble sentiment, since it presupposes a high standard of thought and action. It tends to elevation of sentiment, it encourages a nobleness of sympathy—so far, it is well to cultivate it. But we may run into man-worship. The mob cannot distinguish the true hero from the false impostor. They who can, may choose, from interest or baleful malice, to blind their eyes. This is an evil. Carlyle, himself, we cannot help regarding as a man-worshipper. In a philosopher, he reverences some doubtful specimens of humanity, rather 'too well,' than 'wisely.'

But let us see what Carlyle has to say. The Lectures are six in number—of these, we prefer the first and the last, to the intermediate lectures. The first lecture is on Odin and the Scandinavian Mythology. We conceive the soul of Carlyle to sympathise with the rude, deep harmony of the Northern mind. He must love, as every true Saxon ought, the wild fancy of the old Danes and Northmen. He is a Saxon, in the best part of his writings—in his early productions, almost entirely. Energy of mind and sincerity of soul, are the favorite qualities of Carlyle, and he finds them here. There is something, very affecting in the northern Sagas and Scandinavian superstitions; a spirit of true poetry. Carlyle has caught this and expanded it very happily.

The second lecture contains an ingenious defence of Mahomet—an eloquent apology, for that Prince of False Prophets—evidently, a piece of skilful sophistry.

The third lecture, is on a very old subject—the Poet. It has been better treated before, by Haz-

lett and others. The character of Dante, is forcibly painted; but it occupies too much space, Shakespeare being quite an incidental person, a mere accessory in the picture. Carlyle is quite unable to grasp the 'myriad-minded Shakespeare.'

In the fourth lecture, a similar criticism, somewhat altered, would apply with some justice. It contains a great many sharp hits and true hits: but it is full of monitory repetition. Dr. Johnson once said, when much annoyed, that he hoped never to hear of Hannibal and the Battle of Cannæ again, as long as he lived. Mr. Carlyle's readers may say as much of Luther and John Knox, of Mirabeau, and Dr. Johnson. Carlyle is perpetually quoting the same illustrations.

In the fifth lecture, Carlyle has drawn largely on his former writings. The critic had written well of Burns, and Johnson before. It was hardly necessary to go over the same ground. The portraits are good, but the general reflections, very common-place.

In the sixth lecture, the Hero is considered as King. Carlyle seems anxious here to prove his loyalty. He is a *Doctrinaire*; for the rule of the wisest. Acute remarks occur, as on *order*, on *forms*, etc. He gives his usual blasts about formulas. Carlyle believes in Cromwell, who, at best, is a puzzle. Cromwell is a favorite illustration of his favorite writers, sincerity and resolution.

The great fault of the whole book is, that it is wire-drawn and spun out. A thorough essay, of some fifty pages, would have exhausted the subject. As it is, they are overloaded and long winded. Had he followed out his plan, he might have run on for ever, depicting the Hero, as the symbol of every art, trade, and mystery. Withal, there is strong sense and powerful writing in the book, and, to most readers, it will doubtless be very new and very useful.

Anthology.

RECOLLECTIONS.

FROM POEMS BY THE HONORABLE MRS. NORTON.

Do you remember all the sunny places,
Where in bright days, long past, we played together?
Do you remember all the old home faces,
That gather'd round the hearth in wintry weather?
Do you remember all the happy meetings,
In summer evenings, round the open door—
Kind looks, kind hearts, kind words, and tender greetings,
And claspings hands, whose pulses beat no more?
Do you remember them?

Do you remember all the merry laughter?
The voices round the swing in our old garden?
The dog, that when we ran, still follow'd after?
The teasing frolic, sure of speedy pardon?
We were but children, then, young, happy creatures,
And hardly knew how much we had to lose:
But now the dream-like memory of those features
Comes back and bids my darken'd spirit muse.
Do you remember them?

Do you remember when we first departed,
From midst the old companions who were round us,
How very soon again we grew light-hearted,
And talk'd with smiles of all the links which bound us?
And after, when our footsteps were returning,
With unfelt weariness, o'er hill and plain,
How our young hearts kept boiling up and burning,
To think how soon we'd be at home again?
Do you remember this?

Do you remember how the dreams of glory
Kept fading from us like a fairy treasure:
How we thought less of being famed in story,
And more of those to whom our fame gave pleasure?
Do you remember in far countries, weeping
When a light breeze, a flower, hath brought to mind
Old, happy thoughts, which till that hour were sleeping,
And made us yearn for those we left behind?
Do you remember this?

Do you remember when no sound woke gladly,
But desolate echoes through our home were ringing,
How for a while we talk'd, then paused full sadly,
Because our voices bitter thoughts were bringing?
Ah, me! those days, those days! my friend, my brother,
Sit down and let us talk of all our woe,
For we have nothing left but one another;
Yet where they went, old playmate, we shall go—
Let us remember this.

Topics of the Times.

[From *Arcturus*, for May.]

THE FIRST PRESIDENTIAL DEATH.

DEATH has spoken to the American people, in a voice of consequence and power, he cannot hereafter surpass. He has spoken from the capitol, and standing amidst the highest memorials of authority this nation can know. There may not be in the voice an unrivalled depth of passion, or a heart-piercing sharpness of agony, but all of force and solemnity to be acquired from high station, newness and splendor of office, and the sustained gaze of many millions of free people, sounds in the accents he has recently uttered. Poets and men of genius in God's good time, will arise, and labor, and die a death that comes much nearer to the heart than this; philanthropists and prison-searchers, like Howard, and emancipators of men, will enter the tomb with a more tearful train; Patriots, falling on the plain, amid foes to Civil Liberty, and martyrs dying for conscience' sake, must shake the bosom with a profounder grief.

Nor was this death altogether wanting in incidents of an heroic nature; up to the capitol the Good President marched, amid throngs of earnest Friends, all eager to grasp his hand, and cry out God bless him, as he passed; the benisons of thousands hung upon his steps, and he planted himself in the chief chair of state, under many cheerful auspices and promises of good at hand;—in three and thirty days, he was laid out in the Presidential mansion, to receive callers; but no more to stretch to them the welcome hand, or cheer them with the joyous eye. A month's President—he came into power in a whirlwind, which subsided shortly into the low whispering dirge of death.

When we call back to our imagination, the banners, the loud free shouts, the boastful drums, and the choral songs of November—and see how they have died away, into an April mildness of tears, and shrouded emblems—and slow, mournful marches and processions, we learn that we live in two worlds that glide into an interchange with each other. Light and shadow never lay closer side by side. Assuming power in the midst of triumph and acclamation, our late Chief Magistrate laid it down in quietude, and a solemn stillness never to be broken. The great robe of office changed, as of itself, and with miraculous swiftness, into the silent shroud and plain bands of utter peace. We rejoice that the good old man is gone. The future time grows dark upon the view. What of discord, and war, and civil confusion, labors in the gathering cloud, God only knows. It was eminent good fortune, that he whose life had been happy and triumphant, should pass out of it ere its peace was broken by the sounds of alien hostility, or, to a true spirit, the more fearful murmurs of disaffection or distrust, from his own countrymen and people.

We rejoice that he is dead, inasmuch as this one death, high and lamented as it is, has consummated a great truth, and confirmed our faith in free institutions and free men. A change which elsewhere often wrenches thrones from their foundations, has here been wrought with the silence and dignity of a funeral pageant. The Supreme Power of the land has descended into the second constitutional hands—by no arrogant transmission of blood, or insolent interference of armed men—without a pause or a murmur. Our faith in men, our reverence for the Constitutional Charter, have

moulded whatever spot or soil they may have acquired in any recent mischances, and new-fledged, ascend again, and with an undoubting eye, dare contemplate the future in its most boding and disastrous shapes.

Never—we will venture to say—never was the attachment of a People to its Institutions exhibited with more sense, decorum, and constancy, than in the present trial; never were the better elements of the American Character evoked, with greater success—although the lapidary hand that called to the surface, the bright, new aspects, and colors, was cold and deadly.

In a former article, illustrative of the incidents of the recent Presidential canvass,* we had occasion to speak of the employment of emblems and devices in furtherance of political or party objects. The same subject now arises with a less cheerful complexion; and the question at present is, how far the use of shrouded standards, badges, crapes, and printers' rules, as denotements of grief, is wise and necessary.

There is, unquestionably, a class of minds—men of refined, or imaginative temperament—with whom they are not needed, whose delicate sense of sorrow, is, perhaps, offended by the display of any symbol, or evidence of feeling whatever. They would enjoy their grief in silence, and cherish the dart that has pierced their breast in secrecy and repose. They ask for no gloomy weeds, no sable hearse, no long train of mourners, no pomp of obsequies, or funeral observance. These, influenced by a true delicacy of feeling, perhaps, would not have the metropolis defile through its own streets in divisions of clergy, laity, magistracy, and soldiery: with sections and subsections, composed of ex-aldermen, and ex-presidents, the horse of the deceased, led by his aged servant, an urn shrouded in black, and twenty-six pall-bearers, representing the twenty-six States of the Union.—But it should be borne in mind that the class of meditative and thoughtful sorrowers for a public man is extremely limited; and that it is for the general mind, and for the purpose of stamping upon it a deep and salutary conviction of the bereavement, that these devices are intended.

The shrouded eagle brings home the pointed dart with double force to their bosoms; and the golden lettered banner blotted from the sun by dreary crape, makes thick and palpable the sense of their grief. The artisan, who would scarcely trouble himself with profound reflections that would justify lamentation, and whose heart is, perhaps, scarcely alive to the nice sensibilities that constantly vibrate and keep grief true to its object, as he strikes a blow upon the bench or the anvil, casts his eye upon the dark band that encircles his arm, and feels, of a truth, that a great and good man has fallen. Keeping, therefore, this side of quaint and foppish distinctions, such as the wearing of the badge above the elbow, for the military token of grief, and below it as the citizen's, we hold the influence of public ceremonials and appropriate emblems, justifiable and useful: the eye is fixed, the heart improved, and the memory kept fresh.

Depressed and humiliated by an occasion that towered too high for it to strike at, we rejoiced to see with what efficacy the evil spirit of party was laid and made to hold its peace for a season. Despotism, slanderous, Ishmael-like, and brazen as it is, it could not keep its front amid the solemn scene,

* 'Every fourth year'—*Arcturus*, No. II, p. 20.

but slunk away from the fraternal obsequies, and crouching in the distance, sits at gaze, ready, we doubt not, to re-enter his realm at the earliest chance. Would that he might be made there to inure, a miserable exile, an out-cast mar-plot and peace-breaker—for ever and ever.

He has been no friend of ours; has done us no good service that we know of for sixty years; on the contrary, has not spared pains or toil to make us restless, embittered and belligerent towards one another. Why, therefore, he should be permitted to put men together by the ears, to harass and excite them from year's end to year's end, and from Maine to Florida, is beyond the power of plain sense to comprehend. Is this spirit so fierce and barbarian in his nature, that nothing but skeleton hands can smite him dumb, and dead men's voices quell the devil that rages within him? Is no appeal sufficient which emanates from quiet fire-sides, the calm privacy of domestic life, past goodness, present worth, or future usefulness, that candidates for office must be assailed with demoniac energy and bitterness, and be made to repent the day they were rash enough to lend themselves to the public service? Does any one believe that our politicians and statesmen, our chief counselors and advisers in critical affairs are the gross, sinister, and corrupt men they are painted in the harangues of partisan declaimers and the paragraphs of party prints? Does any one hold either party to be the jacobinical club, the mercenary junto, the base, false foe of our institutions, which its opposite charges it to be?

No, no. The silence and grateful reciprocity of an occasion like the late Presidential burial, disclaims and repudiates any such belief as harsh and unjust; proves that the violence and fierceness of party are an unnatural and feverish condition of the body politic, and calls upon us from the very bosom of its repose and serenity, to make our political differences henceforth differences of judgment and opinion, and not of idle passion and insane perversion of character and truth?

Another kindred lesson we have been taught by this great event; that the American press possesses, under all its abuses, a profound sense of justice and right; that it is willing to be a co-worker with the public mind in the expression of humane and charitable sentiments, and liberal opinions.

Everywhere has it written of the recent death with forbearance, good feeling, and a proper regard for the charities of life. Back and forth through every part of the land have the mournful tidings been tolled and echoed; and the whole press has been but one continuous chime of melancholy bells responding, iterating, and harmonizing with each other. Whatever errors of taste, or defects of mere critical judgment may be charged upon our journals, we have uniformly found them, apart from partisan bias, sound and clear on questions of morals, and just, so far as they were informed, in advocating right and rebuking the wrong-doer. Certain ingrained abuses we fear there are, dark flaws of passion, and stains of prejudice and error, which we devoutly wish might be purged away; but for the good which it has done, we thank it, and trust it will date from the present hour its new calendar of kind offices, enlightened humanity, and temperate advocacy of truth.

The respect of republics for magistracy and constituted authorities, cannot be hereafter called in question. This, the first occasion on which the

whole nation could unite to exhibit, by undoubted testimonials, their respect for the Common Head of all, has given birth to expressions of regard, unprompted by precedent or prescription—for there were no such guides in the present case—but flowing spontaneously from the popular heart. Nature spoke out from its own primitive shrine, suggesting, directing, and inspiring what was to be done, and the result was a simple and genuine homage worthy of a free nation. For the man, deep, earnest sorrow, we doubt not, was felt; but for the President, a sterner and more comprehensive regret. It was the great office distenanted that caused dismay, the sense of an awful bereavement, and general gloom. When the nation waked up and discerned a great blank, in the firmament of its powers and principalities, from whence its chief planet had departed, what wonder that it started back and stretched its hands to the heavens, in deprecation of the mighty Providence that had wheeled it from its sphere.

Standing at the portal of the tomb, and reverently regarding the Illustrious Dead, it seems to us as if a solemn voice issued forth counselling peace, fraternal love, amity with nations, and trust in God. Death has drawn nigh to us, and seems as if he stalked with majestic port across the threshold of our homes, and had seated himself by our fire-sides to read us a lesson from the great text-book of Providence which he ever bears in his hand. Oh, wiser far than all human scripture and black-letter teaching is the practical homily by which he informs us of the solemn requirements of duty, household justice, national purity, and, chiefest of all, of the eternal crisis toward which every man is hastening, with that gloomy guide as his usher and chamberlain!

Miscellaneous.

Extract from a Review of Sewell's Christian Morals, in the May number of the Christian Observer.

What direful use both Romanists and Protestant Dissenters are making of the Oxford Tracts, in order to overturn the Church of England, we have largely shown in former papers; but as, notwithstanding the many demonstrations on record, the Tractarians still assert that they are the only men who can cope with either of these opposite parties, that their system is calculated to make converts from both, but that it furnishes none to either—sad mis-statements!—and that the Papists are dreadfully alarmed at its progress, as interfering with their cherished hopes of Romanising England; we will notice two or three recent documents,—for documentary they are—to show how Papists regard the matter. As for the Dissenters it were superfluous to say one word on the subject: for their confident prognostications of the downfall of the Church of England, from the growth of the principles which wrought its downfall in the days of Archbishop Laud, are reëchoed on every side. The tenor of their argument is, that the Church of England would have been overturned by public opinion, in the march of modern improvement, had not the increase of evangelical doctrine and zealous piety among its clergy caused a powerful reaction in its favor; but that if this scriptural revival is checked, and a Romish system of superstitious ceremonialism and priestly assumption is substituted for it, the laity will revolt from their ecclesiastical oppressors, and in rejecting Popery will expel Anglicanism also.

The following are monitory passages from a letter of Dr. Wiseman's to the Editor of "The Tablet," a Roman Catholic newspaper.

"The late occurrences at Oxford cannot fail to excite the interest of the Catholic public, and to claim no inconsiderable attention from you, in your paper. You will not, therefore, I trust, consider it an intrusion on my part, if I offer you a few remarks upon the feelings with which I humbly think we ought to view the present controversy.

"My own impression is, that Divine Providence has clearly taken the conduct of a great and important cause into its own hands: has made it independent of our calculations, and almost of our feeble assistance. This seems manifestly to have been its course in all our religious interests of late—to run before our most ardent expectations, and humble us while it rejoiced us by results which we must feel were not the fruits of our zeal or energy.

"Among the symptoms of favorable change, none has so justly attracted our attention as the movement towards Catholic ideas and Catholic feelings, which some theologians of Oxford, a few years back, quietly but earnestly commenced. I own that from the beginning I have watched its progress with a growing interest, because I thought I saw in it the surest guarantee and principle of final success; gradual and steady growth of development; a continued approximation toward unity and truth. From the first I have ever considered those engaged in it as men guided by a zeal and uprightness worthy of the better side, and by a disinterested desire to promote, by what they considered the best means, the cause of religion. I own, however, that I regretted the apparent slowness of their progress toward the end we desired, and the necessary inconsistencies of a theological system which had not purged the truths it had revived of the alloy of the error with which they were mixed. It seemed a duty to lend a helping hand toward the happy consummation, and to advance the work by pointing out what yet remained to be accomplished. At the same time, it appeared the labor of years, and beyond all present expectation.

"In the meantime, an ever-ready over-ruling power has descended to the work; unexpected circumstances have matured what our efforts could not have effected; and in a few weeks more has been done toward advancing our desires than we could have promised ourselves in our generation. . . . We may hope for the time to arrive when, the work of grace being accomplished by its only author, we may have to discharge those cheering offices which will reunite them in free consort and brotherly communion with ourselves."

Thus does Dr. Wiseman fondle his Oxford brethren, who endeavor to wriggle from his embraces, assuring the world that the allegation that Rome rejoices in their doings is false and calumnious. But let us hear the opinions of the conductors of the Tablet; who, however, speak only what we have formerly quoted from other Romanist publications. They say:

"The Tracts are at an end; and looking at the important part which they have borne in the ecclesiastical history of England for the last ten years, it becomes us to endeavor to form some estimate of the effect of this discontinuance. In one point of view, it may undoubtedly be considered a severe loss to the Catholic Church. The writers of the Tracts were able, if unconscious, auxiliaries of ours. They have done much more than can well be calculated to bring this wild, untilled country, into a state fit for the reception of the good seed of faith. Looking at the effect of their writings on the rising generation, it cannot be denied that they have been admirable pioneers of truth. Whether willing or not to advance to the ultimate goal of their own reasonings, they have yet thoroughly succeeded in opening a road and giving an impulse in the right direction. Looking, then, at the authors of the Tracts as men who have performed this essential service, it cannot but be obvious that the Catholic Church must be in some degree a loser by their ceasing to labor at the same good work.

"We should not, however, omit the consideration of that which reconciles the writers of the Tracts to the discontinuance of their labors—we mean the fact that they have already accomplished something which will go on, though their labors were to cease. Where there was, ten years ago, one person laboring to disseminate their principles, there are now ten. And just at the moment when the combined exertions of the originators of this movement were exciting fear, odium, and party resistance; when the great probability that the doctrines of the Tracts would land the professors of them in Catholicism, began to be an immediate cause of apprehension; the series is wound up, and what, in 1831, was a mere vision, is now left for many tongues and for many pens to carry on as an actual work; disseminating the principles of the Tracts in modes less likely to provoke hostility, and therefore more likely to be effective. The breaking up of the Tract combination will, we hope, be a means of lessening the popular apprehension of Tract principles, and may, therefore, be a means of facilitating their silent and unnoticed propagation.

"On account of these gentlemen, we do most unfeignedly rejoice at the occurrences that have just taken place. If we could have our own will in the matter, we would strictly debar all persons guilty, or suspected, of a leaning towards Puseyism, from the use and enjoyment of the printing-presses for five or ten years to come. We can hardly imagine a more unfavorable and distressing situ-

ation for men who are earnest in the pursuit of truth—and who suspect that the ground beneath them is treacherous and unstable—and know that it needs close investigation, than to be forced into controversy; to be obliged to discuss subjects on which their minds are not ultimately made up; to be drawn into a public defence and maintenance of propositions which they are regularly and systematically outgrowing. Men so circumstanced have given hostages to error, and can hardly enter the service of truth when she stands before them without mask or disguise. It is often a far lighter trial to abandon wealth, honor, preferment, the common baits of vulgar minds, than to surrender the internal sense of consistency—that allegiance to one's former self, to which every man seems bound, who, on a matter of controversy, has proclaimed his opinion before the world. For Mr. Newman's own sake therefore, we rejoice at the discontinuance of the Tracts, and we should be but too happy if he would retire for a while from the tumult of theological strife to the calmness of meditation and private study.*

* We do, as we have always done, give Mr. Newman credit for sincerity and candor, but his recent publications convince us that he has unconsciously approached much nearer to Catholicism than he chooses to acknowledge; that he is now painfully casting about for obstacles to any further progress in this direction; and that in his extremity he cannot afford to be very nice as to the quality of the materials of which these obstacles are made. From this most dangerous, unhappy, and humiliating state, we pray God to send him a speedy and safe deliverance."

THE ROGATION DAYS.

MR. EDITOR:

The following plain observations were intended for the pulpit of a country church, on Rogation Sunday; and a friend to whom they were read with the not uncharitable intention of provoking him to say something like them, only in as much better style as he pleased, asked that they might be sent to the Record. If you think, with him, that they may turn attention to the profitable observances of the Church, they are at your disposal.

"The fifth Sunday after Easter is known in the Calendar by the name of Rogation Sunday, because of its immediately preceding the Rogation Days, which are the Monday, Tuesday and Wednesday following. The meaning of the word "Rogation" is the same as that of the word "Litany," the latter being derived from the Greek, and the former from the Latin, and both signifying prayer, or rather prayer of the more earnest and persistent kind, such as is meant by the word "supplication." The object of the Rogation Days is, of course, indicated by their name; yet there is something in their design, which distinguishes them from many other days of fasting and prayer. They were not established so much in reference to individual sins, and personal chastisements, as to national sins, and judgments which would touch the welfare of multitudes.

No divine authority is pleaded for the establishment of these days, or for the Calendar at large, other than that general authority, which is presumed to be entrusted to the Church, to do any thing decently and in order, which is not contrary to Scripture, and which she thinks may conduce to Christian edification. And so much of Divine authority is, in one shape and another, claimed by all ecclesiastical bodies, which profess and call themselves Christian. In reference e.g. to days of fasting and prayer, respecting national sins and national judgments, the Congregationalists or Independents, of New-England, though loose almost to the borders of anarchy, on the subject of Church-government, have been quoted and held up as models of piety, for their long practiced observance of such days. The Calendar of the Church, which they thought too lax, and from which they departed, would have taught them to observe *three* such days, instead of *one*. But we love our own inventions better than those which are provided to our hand. The Independents of New-England have experienced this in sorrow; for their posterity have departed from them in *doctrine*, as much as they

departed from the Church of England in *discipline*. And it is a remarkable and a memorable fact, that those religious bodies which, at the Reformation, departed farthest from the old Church, in relation to discipline and worship, have gone on departing from Christian doctrine, and been rent into factions. This shows us the wisdom of our forefathers, in making the subject of *doctrine* the main point of reformation, and in preserving rites, customs, and ceremonies, which, unconnected with false doctrine, are eminently useful. They merely grafted upon the old olive, after the exact principle on which our Saviour treated Judaism; while others laid the axe at the root of the tree, and verily they have had their reward.

From what has been offered, you will doubtless expect me to say, that the Rogation Days are older than the Reformation. Yes, I do say so, without the slightest hesitancy; for, if in the field of the Church, before that era, there grew nothing but tares, it may well be doubted whether any wheat has been left for ourselves. But if we can only believe with our ecclesiastical forefathers, that there *was* wheat in it, as well as tares, we shall the rather honor their wisdom and our own cause; for then we can consistently maintain that a selection has been made, and that we enjoy its benefit.

Among the good things which existed prior to the Reformation, do I hold to be, the appointment of Rogation or supplication days, in respect to national sins and national judgments. And it so happens, that whatever may be said in relation, to the establishment of other points of ancient discipline, it cannot be said of this, that it was originated by a person on good terms with the Church of Rome. The person to whom the first general observance of Rogation days is attributed is Mamertus, Archbishop of Vienne,* in France; a diocese lying in the southeastern part of the kingdom, along the banks of the Rhone. His diocese had suffered severely from various public calamities, until it at length occurred to the good man's mind, that the best preservative from general judgments was general prayer; and he again and again induced his Christian fellow-citizens to unite with him, in importunate supplications, when about A. D. 468, the three days following the last Sunday after Easter, and just preceding Ascension Day, were devoted to this purpose annually. The example of the diocese of Vienne was followed by other dioceses; was approved and sanctioned by councils; and has been perpetuated, by the far greater portion of Christendom, even to our day.

It was said that Mamertus was not on good terms with Rome. Such was the fact, and for a cause most honorable to himself. The temporal sovereign, under whom he lived, was a Unitarian; and wished to appoint to a vacant bishoprick, within the province of Mamertus, one of his own faith. He resisted, with all his might, and actually consecrated an orthodox bishop for the vacancy. The Unitarian monarch appealed to the Pope; and the Pope, like Herod, fearing a temporal power, he could not himself control, condemned and persecuted Mamertus without ceremony. (*Jortin's Remarks*, 3. 128. and *Biog. Universelle* art. Mamertus.)

In process of time, as there is no question, when corruptions crept into the Church, the Rogation days suffered, in common with many other things; and were disfigured by processions, and many needless and ostentatious displays of Phari-

saic pomp and ceremony. Such thing Protestants condemned, somewhat severely; though in my humble judgment they ought to have done so with more moderation, for I have known them, and the most rigid of them, make as much display for a mere mortal, as Romanists, for the pretended honor of God.

The Church of England purged the Rogation Days of all unnecessary outward ceremony, and allowed of but a solitary procession during their continuance. This was a procession of the minister, with a portion of the laity, to determine parish bounds; and of course was wholly laid aside, when modern improvements in surveying rendered it fruitless. No set service was appointed for the Rogation Days, the ordinary service being probably deemed sufficient. A Homily in three parts, a portion for each day, and an exhortation, in reference to parish bounds, to prevent individual and town lawsuits and quarrels, were however added; the benevolent design of which is obvious, and the mischief against which they were directed, still common enough, to make such an exhortation as pertinent as ever. This homily and exhortation are formally alluded to in the xxxvth Article; which, as they were perhaps less known, mentions the homilies of the *second* book by their titles.

In our own Church the Rogation Days are alluded to only in the description of the calendar; and their observance is in consequence regarded as very much, if not altogether, a voluntary matter. In point of fact, they have fallen into such neglect, that it is doubtful if many know even the meaning of their name.

In view, however, of the sad and solemn realities which occasioned their first appointment—realities still hanging over the world, and threatening nations as fearfully as ever, (as we have just acknowledged in our National Fast,) can I err in reminding you of them, and begging that they may at least be remembered in private, if not solemnized in public? I think not, brethren, and therefore, in addition to what has been said of the origin and history of the Rogation Days, will call your attention to a few remarks on their subject—"prayer in deprecation of national judgments."

This is all, Mr. Editor, which was alluded to, and which it was intended to offer you. But I cannot close without expressing some faint hope, that others may notice the Rogation Days as well as myself; whose notice of them would better rouse the attention of the Church. The sad and memorable example of this Spring is enough to teach us that a National Fast can never be out of place. At least let our own Church exemplify her own rules, and keep one of the Rogation days, if no more, through all her bounds. We have a set service for a Thanksgiving Day—why not have one for a Fast day also? I can conceive of few things more worthy the attention of our next General Convention, than so to appreciate and act for the welfare of our beloved country, as to provide a special service for one or all of the Rogation Days; and to require her own children to use it with apostolic fervor, after the apostolic counsel, "I exhort, therefore, that FIRST OF ALL supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. ii. 1.) It is true, that our ordinary service by no means forgets rulers or national judgments; but it is also true, that a special service alluding to them more fully, to be used once a year, would be peculiarly impressive and have great effect.

T. W. C.

"*Not Tradition, but Scripture.*"—We have received from Messrs. Hooker & Agnew, of Philadelphia a reprint of this work from the pen of Bishop Shuttleworth. We shall notice it hereafter.

To Readers and Correspondents.—A number of original and other articles intended for this week's publication, are omitted for want of room.

* This is a word of but two syllables and must not be mistaken for Vienna in Austria, as it sometimes is. Vienne still exists, and is not far from the city of Lyons—further south.